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# CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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MANY kind words have come to us regarding the new dress of the Magazine, for which we sincerely thank our friends. The Rev. Dr. W. W. McNair, of Germantown, Pa., writes: "Your January **CONVERTED CATHOLIC** is excellent. Send me some extra copies; I can use them to advantage. God bless you and your work."

Dr. McNair is greatly interested in the conversion of Catholics, and during his pastorate in Presbyterian churches in Pennsylvania he has been a wise leader in establishing and sustaining Italian missions. Though now retired from pastoral work, he has not lost interest in the evangelization of the Italians, and his zeal has been quickened by a visit to Italy last year.

The prevailing influenza or "grippe" is responsible for the omission of the Editor's "Letter" to Cardinal Gibbons and the Pope's Soliloquy this month. Since the middle of January he has been a sufferer, and though the

sickness has not been very severe, it has confined him to the house. Other hands have kindly helped to make up this number of the Magazine, and the services in Christ's Mission have been continued as usual. The attendance during the month has been good, and the insufficiency of the Roman system as presented in several lectures by Rev. A. Fasanotti, D.D., the latest priest who has come to Christ's Mission, made an impression on the congregation that will not be soon forgotten. He is familiar with all the intricacies of Roman diplomacy and the origin of its various superstitions.

Letters from two priests were received at Christ's Mission last month. One desires to come to the Mission home to be protected from the persecutions that his own people would inflict upon him for leaving the Roman Church. In such a case the sooner the priest gets away the better. Contentment and bickering with one's own family and former associates is not agreeable.

## Protestantism in Manila.

The latest news regarding Church affairs in the Philippines—and nothing will cause more trouble to our Government than the opposition of the Roman Catholic Church authorities—is contained in a dispatch from Manila, dated January 28, as follows:

"After mature deliberation 10,000 Catholic members of the Federal party, citizens of the district of Binondo in Manila, which is the headquarters of the party, have resolved to separate completely from the Vatican, believing that the doctrines of Rome are detrimental to the progress of the country. Those favoring a middle course proposed the formation of a Filipino synod, and the throwing off of spiritual tutelage. A majority, however, joined the extremists in demanding complete emancipation from Rome, leaving the question of a new Church to be decided later."

On the next day, the 29th, the following dispatch came from Manila:

"Buencamino and some of the other Filipino leaders in Manila have about decided to become Protestants, and are considering the organization of an Evangelical Church. In an interview to-day Buencamino said he had learned that the Pope had decided to restore the friars to their former position in the Philippines, and Buencamino added that the Filipinos would not submit to that, and the effect would be that they will shortly leave the Catholic Church in great numbers.

"No public meeting has been held, but the leaders of the movement meet privately to-night to discuss the question with the Rev. James B. Rodgers, a missionary of the Presbyterian

Board, who advises the establishment of an Evangelical Church. The principals in the project are Buencamino, Dr. Rosario, Tavera and Flores. All of these men are members of the Executive Committee of the Federal party.

"Archbishop Chapelle declined to give an interview, but his legal adviser reiterated the statement often made that the friars will not be sent into the districts where the people objected to them. He remarked, however, that the Archbishop had received a great number of requests from Filipinos for the return of the friars.

"The Rev. Mr. Rodgers said that many would become Protestants."

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## Christ's Mission.

The Christian friends who desire to take part in the work of Christ's Mission can do so in any way they please. The debt on the Mission building is paid, but the work needs enlarging. The blessing of God has been upon what has been done, and His promise is to continue with those who are faithful.

Christ's Mission is an incorporated society, like any church or missionary organization. It is sustained by voluntary contributions and co-operation of Christian friends who are interested in the work it is doing. The extension and perpetuation of such a work is dear to the hearts of the friends who have followed its course and have been sharers in the good it has done these years past.

### FORM OF REQUEST.

*I give and bequeath to Christ's Mission, organized in the City of New York, May, 1887, the sum of \$\_\_\_\_\_ to be applied to the uses and purposes of said Mission.*



## Romanism Declining.

In the few words of eulogy of Queen Victoria by the Pope he said her reign was characterized by religious liberty, especially the freedom accorded to his Church in her dominions. But even under such favorable circumstances the Roman Catholic Church has made no progress during her reign. In the editorial page of the New York "Tribune," January 22, 1901, we find the following clear, pithy statement of facts on this subject:

"An article in 'The American Catholic Quarterly Review,' by the Rev. Bryan J. Clinch, takes a rather gloomy view of English Catholicism. Out of 223,000,000 Roman Catholics in the world, according to Mr. Clinch, less than 10 per cent. belong to English speaking nations, while hardly half a million are of real Anglo-Saxon stock. 'The Catholic population of the British islands,' he says, 'is hardly two-thirds of what it was at the beginning of Victoria's reign. . . . Adding in the whole Catholic English speaking population of Canada, Australia and all other British colonies, there are now a million fewer Catholics in the Empire than then. Meantime, in Germany, Holland and, indeed, in every other country, the Roman Catholic Church has shown a notable decrease. Year by year Catholics are diminishing, as if struck by some fatal disease, where the English flag flies.'"

The march of progress and civilization everywhere signifies the decline of Romanism. Intelligent people are leaving the Roman Church in every country. Immigration has swelled its ranks in the United States, but the descendants of those

immigrants are turning away from Romanism to a pure form of Christianity.

Ritualism has not much attraction for Catholics when they leave the Roman Church. If they unite with the Church of England or the Protestant Episcopal Church in this country, their choice usually lies in the direction of the evangelical body. The same issue of the "Tribune" noted that the ritualistic churches were not making much progress. It said:

"'The Church Standard' (Episcopal) estimates that the net gain of the Episcopal Church during the year 1899-1900 was only 6,331, or less than 1 per cent.; that there were fewer clergy on the list and fewer ordinations of clergy than in 1888-'99; that there was only a small gain in candidates for orders, and that confirmations increased by a trifle less than 3 per cent."

How hard it is for a Roman Catholic priest to learn the truth is seen in Father Clinch's statement that the number of Roman Catholics throughout the world is 223,000,000. No statistician of repute has furnished such figures. A Jesuit can juggle with statistics as easily as with a text of Scripture or an historical document. But granted that there are 200,000,000 Roman Catholics in the world, there is an equal number of Protestants, whereas before the Reformation of the sixteenth century all Christendom was under the sway of the Pope. As Protestant Christianity means intelligence, progress and liberty, it is certain that it will continue to increase in every country, while Romanism, which personifies superstition and ignorance, will decline. Every nation is becoming enlightened.

### Catholics Leaving Rome.

Since Archbishop Ireland's "Americanism" was condemned at Rome he has been silent regarding his purpose to "make America Catholic;" and not only so, but he has veered round until he has become the champion of the restoration of the temporal power of the Pope. He had not advocated this "claim" of the Papacy until after his return from Rome last year. If he had made his declaration in favor of the temporal power in his own church in St. Paul, he would not have attracted much attention. But he chose Washington, the seat of our Government, as the theater of his exhibition of slavish devotion to the Pope's idea that he should be a king like the sovereigns of Europe or the Sultan of Turkey. That would give him the desired notoriety in executing the orders he received from Rome. But he has made a mistake this time.

Whatever else Archbishop Ireland may be he is not so foolish as to shut his eyes to the events that are daily taking place in his own Church. Instead of "America becoming Catholic," the Catholics are becoming Americans and Protestants. A few Protestants may go over to Rome, but millions of Catholics have left that Church.

#### ROME'S LOSSES.

At the funeral of Bishop Wigger in Newark on January 10, Bishop McFaul, of Trenton, N. J., preached the sermon, in which after eulogizing the dead prelate and boasting of the growth of the Roman Catholic Church in the United States, saying: "We are now about one to five of the entire population of the country," he made this remarkable confession: "It is sad to think, however, that our

losses have been very great. If we had been able to preserve the faith in all immigrants and their descendants, we would number close upon one-half the population of the United States."

This confirms what has been repeatedly said in this Magazine. Miss Elder made the same statement in 1893. Now, coming from the lips of a prelate of the Roman Church, it must be accepted as an official statement that between 20,000,000 and 25,000,000 souls have been lost to the Roman Catholic Church in the United States. Thank God, the loss to Rome has been a gain for Christ.

Rome's losses have also been a gain to American progress and the principles that are characteristic of our free country. That Church condemns every organization which it cannot control—Sons of Temperance, Junior Order of United American Mechanics, Odd Fellows, Free Masons, etc. But still Catholics join those societies.

Last month a well-known Irishman of this city, Mr. John Murphy, a rich and prominent Mason, although born a Roman Catholic, refused the ministrations of the priest on his deathbed, and left the bulk of his property to the Masonic fraternity, which gave him a magnificent funeral at the Masonic Temple. He told the priest who went to visit him that the Masons had always been his best friends, and that it would be better if the Pope and the bishops should join the Masonic body. Hundreds of cases like this occur every week in our large cities, of which we never hear. They show the drift away from Rome and that the Roman Church is losing power every day.



## AN HONEST CATHOLIC ON ROMANISM.

THE losses that have been sustained by the Roman Church in numbers and prestige during the last century have been summarized by Miss M. T. Elder in the articles she has contributed to Roman Catholic periodicals. The first appeared in 1893, when she caused confusion in the Catholic Congress at the World's Fair in Chicago by her statement that "Twenty millions had been lost to the Roman Catholic Church in the United States during the nineteenth century." She has caused consternation in the Roman ranks by repeatedly proving the correctness of her figures, and now she returns to the charge at the opening of the twentieth century by declaring that Romanism will continue to decline in this country. It should be remembered that Miss Elder is a fervent and aggressive Roman Catholic. Her uncle is the Roman Catholic Archbishop of Cincinnati, and her family is one of the old Maryland stock that has been always Catholic.

In an article in the *Milwaukee Catholic Citizen* of November 10, 1900 (reproduced in Cardinal Gibbons' official paper, the *Baltimore Catholic Mirror*, of November 17), she compares the enlightenment and progress of Protestants with the backwardness and degeneracy of Roman Catholics in the United States. We reproduce the article as it appeared in the Catholic paper, without attempting to correct its punctuation or phraseology:

## MISS ELDER'S ARRAIGNMENT.

Understand from the start that I do not blame anybody—nor condemn anything. I simply state some

plain, large facts, and then ask the reason "why?"!

What have we—United States Catholics—ever originated? I speak, above all, of philanthropy—of new, practical, vital methods. *Wherein do we lead?*

Protestants start the Fresh Air fund. Several years later we—tag on behind. Protestants start the King's Daughters. Years later, we—tag on behind. Protestants start the social settlement idea. Many years later, we—tag on behind. Protestants start night schools, Sunday schools and free kindergartens. Several years later, we bring up the rear. Protestant schools (public schools) start the nature study system. After a time, we—follow suit, as usual. Protestants start the Chautauqua lecture course. After due delay, we follow their lead.

Protestants (and even Hebrews, in some cases) have gotten far ahead of us in organizations like the Y. M. C. A., the country clubs, the chattel loan unions, agricultural institutes, societies for improving the condition of the poor, and other economic and sociological societies. In this very city (New Orleans), with its large Catholic population, there are three Protestant clubs definitely designed to study economic and social questions. How many such clubs have we—Catholics? *Not one!*

Have we, indeed, throughout the whole United States, one such? One Catholic club, that studies the living question of the living hour? I have not heard of it. Is there one lay Catholic in the United States to-day who has standing as an economist?—as an authority upon social ques-

tions?—as a leader of thought upon the labor problems in our land?

If so be, the Catholic papers seem never to have heard of him. As for Catholic orators—where, oh, where are we at? Where have we one eminent lay speaker, who grapples with the mighty questions of the times? Drama, art, poetry, biography, history, music, and other nice little parlor topics! Yes. But the huge, rough problems of our huge, rough masses—who among us wrestles with them capably? Upon the great liquor question it is a Catholic woman, *not* a Catholic man, who has the voice of eloquence to-day!

No; our Catholic man is *not* making a brilliant record for himself as orator, or leader, or prime mover in any line of vital charity. He does not keep pace with Protestants in philanthropic incentivensness. He is incapable.

But am I blaming him? Not the least particle. I have my own theory as to why he is incapable—and it is one that does not put blame upon him—not primary blame, at any rate.

Neither do I condemn our imitating Protestants' good works. I applaud sincerely. It is wise to "learn from the enemy." The brightest among us, the noblest, grandest among us, are exactly those who, having learned from the enemy, are acting accordingly. I would there were much more of this wise imitating. Since we cannot originate, let us, in Heaven's name, *let us*—imitate!

I would we had some Catholic Warings and Parkhursts to pioneer municipal clean-up-clubs. Then might our Catholic city neighbor-

hoods see something of physical, moral and political purification. Would we had a Catholic Pingree, to invent a feasible plan of remunerative employment for our unemployes. Would we had a Catholic de Bernardi. Has he founded some alms-giving institution? No. But he has founded a scrip system, whereby poor families are—not separated and shoved off into asylums, reformatories, "homes" (Heaven save the mark!), but—kept together and enabled to carry on excellent industrial and co-operative enterprises. Would we had some fearless frontier men like Livepey and Tanner. Anti-Catholics though they be, they are fighting, tooth and nail, the public schools, and every form of miseducation, and offering, instead, the "farm-reform" and "five-acres-enough" ideas.

#### REFORMERS NEEDED IN THE ROMAN CATHOLIC CHURCH.

And would we had a Catholic Wykoff, a university professor traveling incog., in Weary-Willie attire, tramping from New York to Chicago, doing *manual labor* (fancy any Catholic professors doing manual labor!), in country or city—thus to study and learn, what cannot be learned from any book, the real condition of the real people; and, later, telling his wholesome, his invaluable experiences to the Y. M. C. A. and other Protestant assemblies. Would to Heaven, we had such a man to address our young laboring men, and such clubs to listen to his address! Has any one of our Catholic clubs ever once—just even *once*—been addressed by a practical economist?—an up-to-date, true and bold philanthropist, like Wykoff?



Oh! what wonder that in the great world of economic reform, we—tag on behind! And Heaven be praised when we do tag on behind! Too often we don't even do that much.

In this city Protestants established a Bethel twenty years ago, or more. To-day they have two Bethels here. *We*—have not one! Perhaps, many years from now, we will awake to that need. I trust so. Better late than never. Certainly, if we cannot lead in good works—let us follow. Since we cannot create, let us copy.

But isn't it strange—this dearth of creative power among us? There undoubtedly is a reason for it. Every effect has a cause; every deficiency a reason. Isn't it high time we hunt for the reason?

Why can't we *originate* something, for once in our lives, we American Catholics? Has the Church exhausted herself? Has she lost fecundity? Can she never again bring forward anything new? Has she ceased to be that "wise householder who"—when the times demand—"brings forward good things, both the old and the *new*"? That is the stinging question that is ever piercing me. Why *don't* we create? Why do we have to follow always the medieval methods, suitable for medieval times?—or European methods, suitable to European conditions?—or Protestant methods, suitable to Protestant peoples?

Are we never, never to found anything unmistakably American—Catholic—twentieth century?

Oh! shame, shame upon us United States Catholics, that we are such pigmy children of so mighty a mother! There is a reason why we do not create; but we will never find

it out if we do not hunt for it; and we will never hunt for it, unless we first acknowledge the fact. And I want to ask, right now,—Which shall we do? Bring it to the light and study it out—like honest men? Or, hide it, hush it up—like cowards!

M. T. ELDER.

### Twenty Millions Loss.

This last article of Miss Elder's is not only a proof that the Roman Church in the United States is in a bad condition, but that it is going from bad to worse.

In her paper, read at the Catholic Congress in Chicago in 1893 (referred to more than once in this Magazine), and originally published in the Cincinnati "Catholic Telegraph," the official organ of her uncle, Archbishop Elder, she said:

"There is many an eloquent voice here to exploit our successes, our gains, our growth, our progress, our grandeur—and all that. There will be few, if any, to give the needful minor key of our non-success, our losses and our failures. In fact, I feel so utterly alone will be my one small voice that I can scarcely succeed in making it heard at all.

"And yet that the Catholic Church in the United States has met with a loss is admitted by all who have considered the subject. Those who consider it deeply declare that this loss is heavy. Those who consider it more deeply put the loss up in the millions. And, as Rev. John R. Slatery (of St. Joseph's College, Baltimore, for colored students for the priesthood), that truly apostolic priest, observes: 'The most thoughtful among Catholics do not hesitate to compute this loss at twenty millions.'

"In the country, far from priests and sacraments, Catholic immigrants prosper materially, but spiritually they starve. It is most natural, then, that they should become exemplary Baptists, Methodists, Presbyterians, etc. Hundreds and thousands of our noblest Catholic names are now borne by well-to-do Protestants.

"Why is it that the greatest men of our nation are non-Catholics? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant.

"Let us not whine about prejudice and intolerance, anti-popery and secret societies. We are too apt to shove the blame off of ourselves, where it belongs, onto those scape-goats. We gain nothing by this. Let us tell the truth to ourselves. Our inferior position—and it certainly is inferior—is owing greatly, chiefly, almost wholly, to ourselves. The great men of this nation have been and are and will continue to be Protestant. I speak not of wealth, but of brain, of energy, of action, of heart.

"To me there is nothing surprising in the fact that, notwithstanding our two hundred years' Catholicity in this country, we have not yet produced one saint. To me there is nothing surprising in the fact that vocations for the priesthood are so rare among us United States Catholics. I am not surprised that our average young man should be so flippant, so lacking in real stamina, so indifferent and so prone to mixed marriage. I find nothing surprising in the horrible ravages of intemperance, idling, gambling, sporting and

other vices to which our urban poor are addicted.

"What does surprise me is the way we have of eulogizing ourselves—of talking buncombe and spread-eagle, and of giving taffy all 'round. I am sorry to say that I cannot well join in this enlivening pastime. But truly I cannot. When I see how largely Catholicity is represented among the hoodlum element I feel in no spread-eagle mood. When I note how few Catholics are engaged in honestly tilling the honest soil and how many Catholics are engaged in the liquor traffic I cannot talk buncombe to anybody. When I observe the increasing power and ascendancy of the Jews; when I see the superior vigor, originality and opportuneness of Protestant lay charities, over similar attempts on our part; when I observe the immense success and influence of secret societies, even here (New Orleans), the most Catholic city of the Union, I have no heart for taffy-giving.

"When I reflect that out of the seventy millions of this nation we number only nine millions, and that out of that nine millions so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employees, poor government clerks, I fail to find material for buncombe or spread-eagle or taffy-giving.

"And who can look at our past history and feel proud of our present status? Let us consider the presidency, for instance. Have we ever had a Catholic President? Ever come near having one? Ever even had a Catholic candidate? Ever likely to have one? Oh, never! We lack that element from which our worthiest



presidents come—a sturdy, intelligent rural class.

"Many are the ways of accounting for this terrible loss. Cardinal Gibbons mentions the present strife between capital and labor as one of the causes. Bishop Keane of Washington thinks, with Father Slattery, that a great cause is neglect of the negroes. Father Touhy of St. Louis takes very much the same view of it as Cardinal Gibbons.

"Speaking of the rapid disaffection of the masses from Catholicity in the United States, Father Touhy says: 'No thinking man of any experience can be blind to the fact that there is to-day a rapidly growing discrimination in the minds of the masses between Christ and the Church.

"Father Geisen, Redemptorist, and one of the truest and most zealous of priests, whether as pastor or missionary, attributes our loss to the baleful influence of the public schools.

"Father Abbot, a Lazarist, and a much traveled missionary, thinks mixed marriages is the chief cause.

"Bishop Keane (of the Catholic University, Washington) says: 'When we would offer Catholic truth to the Protestant masses, they reply, "Look at your drunkards!"—and that settles it.'

"And there is another, Canon Murane. Listen to his remarks read before the Catholic Truth conference at Birmingham, England: 'How can you expect conversions when a Catholic prison chaplain can assert that of six or seven thousand women brought into prison yearly, more than 80 per cent. are Catholics?'

"Now let me ask what use have the American people at large for Catholicity? Not one in six of them

is a Catholic, nor is there much in the signs of the times to indicate that they are going to become Catholics. What use have they for our religion? Will they thank us for building big churches and convents? Do you perceive any sign of gratitude for our parochial schools?

"If the drunken neighborhood is the Catholic neighborhood; if the drunkards' names in the police reports are notoriously those of Catholics; if the saloon-goers and the saloonists are Catholics; if the 'boodlers' who thrive by saloon politics are Catholics; if the saloon-made paupers and tramps are Catholics, then, as a moral force among men, Catholicity is done for in that community; whatever individual good it may do its members, its 'public force' for morality is 'nothing.' Chrysostom and Bossuet, aye, or Paul and Patrick, could not convert men to such a Catholicity; nor can twenty universities discover a truer test or a fairer one than that the tree shall be known by its fruits.

"Many think that it is the liquor evil; others, the anti-Catholic tendency of the Government; others, the influence of pernicious literature; others, the proselytizing effect of Protestant charities (?); others attribute Protestant gains and Catholic losses to the workings of secret societies; others, to the lack of sprightly literature among us; others, to the neglect of congregational singing; and still others, to our lack of pulpit zeal and eloquence.

"My explanation differs from all of these, and yet includes them all. My explanation is the seemingly far-fetched one of neglect of colonization and immigration; in other words, neglect of the rural class."

## ROME AND THE UNITED STATES.

BY REV. E. H. CAYLOR, COLUMBUS, OHIO.

THE most designing and unscrupulous organization in our land to-day is the Church of Rome.

These are mild terms set over against the vituperous curses hurled by it against Protestantism. It is not my object, however, to denounce, but to clearly state some facts involved in the relation of the autocratic power of Rome to that of the welfare of the American Republic.

That Rome has her emissaries in America, whose purpose it is to increase her political power at every opportunity and watch with eternal vigilance every phase of our aggression of recession, is only too apparent. That she has wrested from the hands of American control the civic power of the leading municipalities of our nation is no longer in dispute. That she uses her religious influences in a most subtle and crafty manner and her autocratic power in dominating her adherents as an element to conceal her political purposes is too true to be enjoyed. That now and then she discloses the cloven foot and flaunts the hideous member in the face of our American institutions is known to every intelligent reader.

For example: "We must make America Catholic," said the astute Archbishop Ireland at the hundredth anniversary of the establishment of the Roman hierarchy in the United States.

"In politics I work for my pocket all the time," said Richard Croker, the Boss of Tammany, and he might have added "for the Catholic Church."

Bishop McFaul, of Trenton, N. J., said recently to a Roman Catholic society that they should unite and organize for political purposes.

The most serious truth relative to these utterances and the aggressive movements of the power of Rome is that few of the secular papers dare publish a sentence, indorsed by the paper, adverse to the purposes of Rome. Indeed many of the city dailies are influenced by Catholics who dictate the policy of the paper touching questions relating to their Church.

Thus it is that Rome, with her money and her votes, vested as they are in the hands of her emissaries, who are the wildest and most deceptive adversaries of American institutions, has the nation largely handicapped, and is able to dictate a policy or suppress a measure in accordance with her interests.

About one-third of the population of the United States have ignored the encroachments of Rome and belittled and ridiculed the "alarmists," and wantonly surrendered the civil franchise into the hands of aliens, and Rome now looks up and says, "How are you going to help it?" "We know," say these Roman leaders, "precisely the price of a political commodity and can manipulate the market to purchase without impoverishing."

A question: If the American people are (and perhaps justly) so sensitive to any effort of a Protestant church to impress a personal influence upon any measure identified with the government, why should we



resent the wiles of the Catholic Church, which has not one instinct in harmony with the principles of our government, or that relates to the best interests of its constituents?

Are we too busy with more important issues? Are we too sanguine of our ability to cope with an emergency when we are no longer in doubt of the purpose or power of our adversary, or have we surrendered the interests of our government to mercenary hands?

Have we forgotten that our government was founded upon the proposition of religious liberty and shall we now prove recreant to our trust? Did our forefathers not deliver from civil authority the right of individual conscience, and shall we now prostitute our religious inheritance and surrender our conscience at the behests of the Roman Pontificate?

"We must make America Catholic."

What do these words of the wily and unscrupulous Archbishop imply? A retrocession, a surrender of the principles of our government and the acceptance of the control of the Roman hierarchy.

It means the extinguishing of the light of a free conscience, or at least losing its influence in matters government, a condition largely prevailing at present in many localities, and enslaving the will, sacrificing the individuality of citizens, and making them the tools of religious bigots and mercenary tyrants. Such are the subjects of Rome wherever found.

Only one periodical in our land has the courage and conscience to plant itself as a beacon light, warning the American people against the in-

trigues of Rome—THE CONVERTED CATHOLIC.

This magazine, edited by Rev. James A. O'Conner of New York, a former Roman Catholic priest of distinguished ability, devoted to the interests of enlightening Catholics and conducting a mission in that city, called Christ's Mission, is second to no American periodical in the spirit of its purpose, devotion to its call, or ability to cope with the question.

The influence of the Roman Church upon society, both religious and civil, where she gets control of the local government, everywhere illustrates her ability to lower the standard of community, and to introduce her institutions inimical to good morals and progressive enlightenment. The consequences of her system of religion and the results of her sacrilegious assumptions tower as monuments of shame in many otherwise favored lands, whose long-oppressed people seek, in the best light they still possess, to cast off this religious octopus; and now she schemes to fasten her unwelcome fangs into the free institutions of our country.

Listen to the recent words of Pope Leo XIII. to the "Lord Cardinal Peter Respighi:

"My Lord Cardinal:—It is well known to every one that the designs conceived by heretical sects, the multifarious progeny of Protestantism, is to foster the standard of religious discord and rebellion; in proof of which we cite to the torrent of unsound doctrine and depravity poured forth daily with impunity from books, professional chairs and journals, to corrupt the mind and the heart of the people. To these we add the influence of boarding houses for youth,

of educational institutions for children, schools for foreign languages and for improved education. In these lie concealed the wicked designs of instilling into the people's minds and hearts the objectionable maxims of heresy."

Analyse these words of Pope Leo XIII., apply them in their logical relation, and who can be deceived in the purposes of Rome? Where has a potentate in any age ever promulgated a bolder or more dangerous antagonism than this?

The Pope claims the fealty and allegiance of ten million subjects in the United States, and can well and safely risk an inferential edict now and then that tends to cement his forces here and keep alive the pretension that he is their "Divine head."

Again, continues the Pope: "Let all the faithful be penetrated by this truth, that nothing can be greater or more precious than that treasure, the faith which the Church of Rome possesses as *the only true Church*, the only one which has ever received the promises of eternal life."

This is the average belief of all her communicants, and it is readily seen with what ease her adherents respond to the edicts of the Pope. The more so when it is remembered that beneath all vows, whether civil or social, there lies in reservation the vow of allegiance to the Pontiff.

Witness a President, an Admiral and a Cardinal standing in "triple alliance" before the gaze of the world, on the steps of the Capitol at Washington, in commemoration of America's greatness, and, though it is a "straw," it is true that "straws show which way the wind blows."

The civilized world has never suffered so much oppression, injustice and inhumanity as through the centuries of Roman Catholic oppression and cruelty, and that in the name of the Christian religion. No organization in the world's history has ever used such abominable tactics to get a secure grasp upon civil governments.

It should be the duty of every American who worships God in the sincerity of his heart and loves his country as the best and greatest on earth, to resist any and all efforts of the Roman Catholic Church to obtain power either in the State or the Nation.

I am aware of the latent force of Americanism lying dormant in the mind and muscle of our loyal free men, which, when mustered with ballot or bludgeon, is irresistible; but our danger lies in underrating the strength and strategy of the enemy. Add to this fact that political expediency is stronger than patriotism with many non-Catholic politicians; and this makes many of our friends really our worst enemies, because they form alliances that if left to accomplish their ends will certainly bring our nation to grief.

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### One New Subscriber.

For one new subscriber to THE CONVERTED CATHOLIC will be sent, postpaid, any of the following excellent books, handsomely bound in cloth:

- "The Purple and Scarlet Woman."
- "The Story of Father Flynn."
- "Aimee's Marriage."
- "Romanism and the Republic."
- "The Oxford Movement."

Address James A. O'Connor, 142 West Twenty-first street, New York City.



## ROME DURING THE MONTH.

The Pope is reported to have knelt in silent prayer upon receiving the announcement of the death of Queen Victoria, and to have offered a special Mass for the eternal repose of her soul, beside ordering special prayers to be offered up for her in all the churches of Rome. It is against the teachings of the Roman Church to offer public prayers for heretics, and this practice is strongly enforced in this country, where priests are not allowed to say Mass for any deceased Protestant. The action of the Pope shows the inconsistency of the Roman prelates, who claim that out of their Church there is no salvation and that all who die in Protestantism are damned. Of Queen Victoria, it has been frequently asserted in Roman circles that she had secretly become a Catholic, and that for this reason she went every spring to Catholic France, in order to make her Easter communion. This is another of the lies circulated by the Vatican authorities to increase the number of English converts, and the circumstances surrounding the death of the Queen will amply demonstrate the falsity of such rumors.



The press of the United States has repeatedly announced the coming elevation of Archbishop Ireland to the Cardinalate, and a dispatch from St. Paul stated that he actually had received official notification of his promotion from Rome. There seems a conspiracy on the part of the American newspapers to force the hand of the Vatican in this matter; but it ought to be well known that, unfortunately, there is no probability at all that the Archbishop of St. Paul

will obtain the red hat. His repeated backsliding from "liberalism" goes for nothing in the eyes of the Roman Curia, who will never forgive his past attitude on the questions of the Temporal Power and "Americanism," and his contentions with Corrigan of New York.



Speaking of Archbishop Ireland, it seems that his political influence is on the wane in his own diocese, as Major Ames of Minneapolis has dismissed many Irish members of the local police force in order to fill the vacant places with Americans. How soon will New York fall into line?



Lieutenant Crimmins, the son of John D. Crimmins of New York, the great friend of Archbishop Corrigan, and one of the pillars of the Cathedral in Fifth avenue, was married last month to a Protestant young lady of San Francisco. A daughter of ex-Mayor William R. Grace of New York, another prominent Catholic, was married to a Protestant, a graduate of Princeton University. It seems to be the fashion for Catholic young people of wealth to marry Protestants of good social position. Rome forbids mixed marriages, but that Church is most elastic where money is concerned, and a good round sum for dispensations can always secure the permission of the highest authorities. As a rule, children born of these marriages turn to the Protestant faith in after years.



The Philippine Commission presided over by Judge Taft has granted permission to the Roman Catholic priests to teach religion in the Phil-

ippine public schools, notwithstanding the opposition of the Philipinos themselves, who wished the complete separation of Church and State. Archbishop Chapelle, the Apostolic Delegate of the Philippines, used all his influence with the Commission, but the new rule will certainly be disapproved by the Protestant missionaries, and ultimately abolished. In Cuba, when the Baptist minister, Mr. Mosely, was recently prevented from giving instruction in the male orphan asylum, notwithstanding the fact that the asylum for girls was in charge of Roman nuns, the Baptist Missionary Society sent a strongly worded protest to President McKinley, and the Federal Government will be obliged to act in the matter. Similar conditions exist in the Philippines, and there cannot be any reason for discrimination, unless President McKinley wishes to especially favor the Roman Church in our new possessions.

A few men in this city, who had been Protestants and were deluded into becoming Romanists, have organized what they call a Converts' League for the purpose of inducing other Protestants to join the Roman Catholic Church. This is a reflection on the Paulist Fathers, who have been pretending to convert Protestants at a great rate during the last few years. At a meeting of this league at the Catholic Club it was decided to give pecuniary assistance to those who were willing to leave the Protestant Church for the Roman communion. Archbishop Corrigan was present and approved of the proceedings. It must be very difficult to obtain converts for Rome when such bribes have to be offered.

It seems that the great number of conversions boasted about by the Roman authorities do not really exist in fact, and that a better incentive than the practices of the Church is needed to increase the number of adult Roman Catholics.

One of the last acts of the late Bishop Wigger, of Newark, N. J., was the refusal of Christian burial to the body of Jennie Gallagher, a Child of Mary, who had committed suicide in a moment of mental aberration. A few months ago Christian burial was granted by the same bishop to Judge T. F. McCormick, also a suicide, and the different ruling in the two cases can only be explained by the financial position of the relatives, who, in the case of the young girl, were not ready to give a liberal bribe to the ecclesiastical authorities. Rome has two measures, one for the poor, another for the rich.

Of the morality of Roman Catholic countries one can form an idea by the following paragraph, which appeared in the "English Churchman" of December 20, 1900: "The Registrar General's returns to Parliament on the question of illegitimacy show that in Protestant London the illegitimate births were 4%; in Paris, quoting from the French books, 33%; in Vienna, quoting from the Imperial Commission, the illegitimate births were 50%; whilst in Rome, according to the Italian statistics collected by the eminent Mr. Mettermayer, the average number of foundlings or illegitimates is 73%. Thus it will be seen that Rome, the Pope's own city, is eighteen times worse than Protestant London, and the percentage would be



larger but for the Protestant churches and schools, which are such an eyesore to the Pope, and which he has declared he would suppress if he had the power, as in the days of the Inquisition.

A House of Refuge has just been established in Rome for Roman Catholic priests who have left the Church for conscientious reasons. Several Italian priests have entered it during last year, and the committee in charge, composed of the most prominent Protestant ministers in that city, has issued a circular explaining the object and aim of such an institution inviting all the Protestant denominations in Italy to work energetically for the conversion of the Roman Catholic clergy. There is no doubt that many of the Roman priests will embrace this opportunity of leaving the errors of Rome. Many of them are dissatisfied with their condition, and are only wishing for an opportunity to join the Protestant Church.

A Roman Catholic priest, the Rev. Father Charles P. Reigel, was found dead in the hallway of a disreputable house in North Eighth street, Philadelphia. The supposed murderers have been arrested, and it came out at the inquest that the deceased priest was intoxicated the previous evening, and was last seen alive in a saloon in suspicious company. This is the third priest murdered in Philadelphia within the past year. One was found dead one morning in the areaway of a convent, where he had been thrown by unknown persons, and another was picked up at the foot of the stairs of his residence a few months ago and his room upstairs showed signs of a

midnight carousal. This is very bad for the Archdiocese of Philadelphia, which has always claimed to possess the model clergy of the United States. It shows also the uselessness of the doctrines and practices of the Roman Church to make its priests good and righteous men and to preserve them from the evil that is in the world.

The late Count De Susini, once a Papal favorite and the descendant of a great family, died recently in New York without the sacraments of the Church, and was not given Catholic burial. Verdi, the great musical composer, also died without the ministrations of a priest, and his family refused to apply for the Papal blessing, notwithstanding the insistence of Cardinal Ferrari, Archbishop of Milan. This also is a sign of the times which goes far to prove that, even among Roman Catholics, great minds refuse to recognize the ministrations of a priest as necessary for their salvation. Thousands of Roman Catholics die daily without priestly ministrations, especially in Italy and in Rome. Mr. Marion Crawford, the English novelist, has said in an interview that the late King Humbert received the sacraments before his death. The fact that the King died almost immediately after being shot at Monza and that he had been publicly excommunicated for ruling over the Papal States clearly disprove such assertion. However, he was given Christian burial in the Pantheon at Rome, as was the case with his father, King Victor Emanuel II.

A. F.

By promptly renewing your subscription you will greatly help in carrying on and extending this work.

### "A Little Doorkeeper."

A dear friend (E. T. K.) in Goshen, N. Y., after reading the booklet which describes the closing hours of the boy Luther, who went home to God in November, 1897, writes as follows:

"I wish to thank you for the sketch of the boy Luther in the booklet, 'A Little Doorkeeper in the House of the Lord.' It is an inspiration to better living to every one who reads it. It was to me, and to many of my friends who have read it. The thought of Luther always brings up the sweet recollection of my dear mother. She read your magazine with great interest, even to the last years of her life. Two days before her death I was sitting by her bedside when the magazine with the account of Luther's death was brought in. I opened it and commenced to read it to her. That was at noon. After a little she got up and walked into the next room, where she had some dinner, and at supper time she was able to do the same thing, but at half-past ten that night she was stricken with apoplexy, and after being unconscious for two days, she went home, the Home to which Luther had gone. And I think of her as being there, in the presence of our God and Saviour, where we hope to meet her and the many other dear ones when our work here is done."

Many other friends have found this little book a source of comfort and strength. It is an inspiration to read the story of any life that has been fully given up to the service of God, and that has been accepted and used by Him for the good of others.

A translation of this booklet into Spanish by Miss E. Le Huray, of

Buenos Ayres, Argentina, has had a large circulation in South America, where it has been largely used of God in the blessing of many souls. Copies of this little book can be had at the office of THE CONVERTED CATHOLIC. The "Little Doorkeeper" is safe in the arms of Jesus.

I know his face is hid  
Under the coffin lid;  
Closed are his eyes;  
Cold is his forehead fair.  
My hand that marble felt;  
O'er it in prayer I knelt;  
Yet my heart whispers  
That he is not there.

### Death of Queen Victoria.

Queen Victoria, the greatest earthly ruler who ever lived, has gone to her eternal reward. Her greatness grew out of her piety and personal religion.

It is told of her that when, early in her reign, the representative of some heathen nation asked her what was the source of England's power, she showed him a Bible and said: "This is the secret of England's greatness." The Word of God and her earnest, honest efforts to live according to its teachings were certainly the sources of her own greatness and of those many public and private virtues that won the admiration of the whole world.

She was almost idolized by her own people, and all Americans endorse the noble sentiment of Bishop Henry C. Potter in comparing her with Washington. He said: "She was not a woman of great intellect or of great gifts. Yet no human being who has lived in the last 82 years has exercised so enduring or remarkable an influence on the world as she. Like Washington, it was her personality, the influence of character, that



achieved this result. You read of Napoleon, the most brilliant figure of history, but you read with increasing loathing of a man so cruel, so base, as he. It is, therefore, not great gifts that make the great character. It is what a man does, what he is, that counts with such a character as Washington or Victoria. To para-

position to which God called her it will do for each one of us in our particular sphere of life, if we will make it a lamp unto our feet and a light unto our path, as she did.

Much has been said about the glories of her reign as regards the progress of science, art and material adjuncts of so-called "civilization,"



QUEEN VICTORIA—1819-1901.

phrase the famous words of Nelson, the Queen did her duty without faltering or failure. She was always womanly, pure, patient, and devoted to duty."

It was from the Bible that she obtained at once her standard of action, and instruction as to how to live up to it, and what the Bible and its teachings did for her in the exalted

position to which God called her it will do for each one of us in our particular sphere of life, if we will make it a lamp unto our feet and a light unto our path, as she did. Much has been said about the glories of her reign as regards the progress of science, art and material adjuncts of so-called "civilization," but the enormous increase in the circulation of the Scriptures, and the number of countries where they are eagerly read now, in which they were practically unknown at the beginning of her reign, seems to have escaped notice. And the high regard in which the Word of God was held by the Queen contributed in no small measure to this great progress.

## ARCHBISHOP IRELAND'S CHANGE OF FRONT.

BY REV. A. FASANOTTI, D.D.

The biography of Father Hecker, the founder of the Paulists, which was the cause of the condemnation of "Americanism" by the Pope, was written by Father Elliot, and a fine, enthusiastic introduction from the pen of Archbishop Ireland, of St. Paul, was a preface of which the Paulist Fathers were proud. The book contains many interesting passages, which we would like to quote, but we have room only for the following from Archbishop Ireland's preface.

Speaking of the attempts made by the Roman machine to Italianize the Church in this country, he says: "I do not expect that my words, as I am here writing, will receive universal approval, and I am not at all sure that their expression would have been countenanced by the priest whose memory brings them to my lips. I write as I think, and the responsibility must be all my own. It is as clear to me as noonday light that countries and peoples have each their peculiar needs and aspirations as they have their peculiar environments, and that if we would enter into souls and control them, we must deal with them according to their conditions. The ideal line of conduct for the priest in Assyria would be out of all measure in Mexico or Minnesota, and I doubt not that one doing fairly well in Minnesota would by similar methods set things sadly astray in Leinster or Bavaria. The Saviour prescribed timelessness in pastoral caring. 'The master of a house,' He said, 'bringeth forth out of his treasury new things and old,' as there is demand for one kind or the other. The circum-

stances of Catholics have been peculiar in the United States, and we have unavoidably suffered on this account. Catholics in largest numbers were Europeans, and so were their priests, many of whom—by no means all—remained in heart and mind and mode of action as alien to America as if they had never been removed from the Shannon, the Loire, or the Rhine. No one need remind me that immigration has brought us inestimable blessings, or that without it the Church in America would be of small stature. The remembrance of a precious fact is not put aside, if I recall an incidental evil attaching to it.

Priests foreign in disposition and work were not fitted to make favorable impressions, upon the non-Catholic American population, and the American-born children of Catholic immigrants were likely to escape their action. And, lest I be misunderstood, I assert all this is as true of priests coming from Ireland as from any other foreign country. Even priests of American ancestry, ministering to immigrants, not unfrequently fell into the lines of those around them, and did but little to make the Church in America throb with American life."

Alluding to monks and monasticism, he states: "Each century calls for its type of Christian perfection. At one time it was martyrdom; at another it was the humility of the cloister. To-day we need the Christian gentleman and the Christian citizen. An honest ballot and social decorum among Catholics will do more for God's glory and the salva-



tion of souls than midnight flagellations or Compostellan pilgrimages."

Of superstitious inactivity, one of the fruits of Romanism, he states: "We sometimes rely far more upon God than God desires us to do, and there are occasions when a novena is the refuge of laziness and cowardice. The Catholic of the nineteenth century all over the world is too quiet, too easily resigned to the 'will of God,' attributing to God the effects of his own timidity and indolence."

Concerning the needed reforms in the Church, he says: "The work of evangelizing America demands new methods. It is time to draw forth from our treasury the 'new things' of the Gospel; we have been long enough offering 'old things.'"

His work entitled "The Church and Modern Society" gives the following as his opinion about the Temporal Power of the Popes: "The distinction between the temporal and the spiritual realms was marked, in clearest terms, by the Incarnate God: 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' The government of the temporal had been committed to Cæsar. When the time came to establish on earth a spiritual society, God took nothing back from Cæsar. He had kept to himself the things of the soul, and over these only He claimed immediate power during His tabernacling among men, and over these only He gave immediate authority to His Church."

For all these utterances the Archbishop of St. Paul attained a popularity among the Protestants of this country which is now shown to have been entirely misplaced. When called

to Rome to explain his leaning toward "Americanism," he startled his American friends by the publication of such an abject letter of submission to the Pope as no ordinary independent American citizen would ever dream of writing. The fact was then explained by information from Rome which stated that Archbishop Ireland had been asked to resign or to submit, and that he chose the latter course.

But now he publicly poses as an advocate and defender of the Temporal Power of the Pope. His sermon at Washington the other day, in which he went so far as to predict the probable return of some kind of Temporal Power to the Pope, has disgusted most of his friends. The liberal party of Italy counted upon Archbishop Ireland's influence and popularity and upon his well-known utterances as a proof of friendliness to their cause; liberal-minded Catholics all over this country expected great things of him as a Church reformer; but now all these expectations have come to naught, and the fear of Rome and the ambitious desire of promotion to the Sacred College of Cardinals have utterly changed the man. Truth, however, does not change in the least, and even if the Archbishop of St. Paul lacks the courage of his own convictions, his former declarations regarding the needs of the Church in this country will not fail to find an echo among liberal-minded Roman Catholics.

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The bound volume of THE CONVERTED CATHOLIC for last year is now ready for delivery to subscribers who wish to preserve the monthly parts for the year 1900 in a convenient form. The price is \$1.50.

## Archbishop Corrigan.

The energetic efforts of Bishop Potter and other clergymen of the Protestant Episcopal Church to stamp out certain gross forms of vice and crime that have flourished in New York under the rule of Tammany Hall have won the admiration of the whole country. In these efforts ministers of all denominations have cheerfully coöperated with Hebrew rabbis, teachers of "ethical culture," Unitarians, Universalists, agnostics and all sorts and conditions of men—save and except the priests of the Roman Catholic Church—to purify the moral atmosphere of the city and render effective in some measure at least the protection provided by the law for the children of the poor.

Meetings have been held by citizens of almost every shade of religious belief; the Chamber of Commerce has taken action, and even Tammany Hall was forced to appoint five of its members to pretend to do something to help forward an effort for the good of the city.

But while the voices of the Protestant Episcopal Bishop of New York, of clergy, of pastors, evangelists, missionaries, professional men, bankers, merchants and others were all raised on behalf of at least outward morality, the voice of the highest representative of the Roman Catholic Church in the city was dumb. Not a priest has spoken; even the Paulist Fathers have been silent on this subject, as have also been their parishioners and constituents, the saloonkeepers and panders to vice.

We know that some of the priests

would take their stand on the side of decency if they were not afraid of removal from their parishes by Archbishop Corrigan. It will be remembered that one of the charges brought against Father Edward McGlynn by Archbishop Corrigan in 1886-7, when he was excommunicated, was that he had appeared on the public platform in the cause of temperance and public morality side by side with the Rev. Dr. Howard Crosby and Henry Ward Beecher. A similar penalty would await any priest of New York who would give his support to Bishop Potter in the present crusade against vice and Tammany Hall's methods of enriching its members. Every Tammanyite, from Croker down, is a large contributor to the Roman Catholic Church in New York.

There must have been some reason for the Archbishop's silence. As it certainly could not be ignorance, for every newspaper and journal in the city had something to say about the movement, it must have been interest—the material interest of the Church in general and its ecclesiastics in particular that caused this disgraceful silence on the part of the Archbishop, which cannot fail to create both shame and indignation in the heart of every respectable Catholic in the city.

It is quite natural, of course, that as an individual Archbishop Corrigan should view the liquor traffic with a kindly eye, as his father was a successful saloonkeeper in Newark, N. J., and his home atmosphere smelled of that kind of whiskey called "Jersey Lightning"—the worst imaginable. Old Corrigan used the money gained by the sale of such



whiskey in educating his sons for the priesthood.

There has been much talk about police "protection" purchased by lawbreakers, but it may be doubted whether the large sums mentioned approach the amounts paid to representatives of the Roman Church by the same people either for absolutions for the past or as spiritual insurance premiums for the future.

It is matter of common report that practically "all" the saloon proprietors and keepers of disorderly houses are members of the Archbishop's Church, to say nothing of Tammany Hall itself, which is considered by some to be merely an annex to the same institution. This latter theory finds support in a remark recently made by a member of Tammany Hall to a lady who said something about Tammany Hall owning this city. "Yes," replied this gentleman, in effect, "that is all right, but there are two Halls in New York. One is Tammany Hall on Fourteenth street, and the other is Corrigan Hall on Madison avenue."

Herein lies the reason of what is likely to prove the historical "silence of Archbishop Corrigan." All his efforts to be made a cardinal and the backing of Tammany Hall, with its millions of ill-gotten money, could not induce the Pope to be a party to such a scandal as to place such a man in the possible succession to the Papacy. The rumor that Archbishop Ireland is to be made a cardinal as the price of his advocacy of the Temporal Power of the Pope may have some ground for truth, for, with all his faults and trickery in politics, he is a clean man in comparison with the Tammany Hall ecclesiastics. M.

## Porto Rico In Great Need.

President McKinley has done much for Porto Rico, but now that Congress is in session it rests with that body to promote the welfare of the people in that fair isle of the tropics over which our flag floats. The inhabitants are in need of all things that conduce to civilization. A good beginning has been made in the establishment of schools, and the American Protestant missions and homes established there, though as yet few in number, are exerting a most beneficent influence. But the spiritual condition of the people is something awful. When the Rev. Dr. Charles W. Drees was at Christ's Mission in December last he told of the good results that have attended the opening of mission schools and the gathering of the people into fellowship with Christians. The following letter from Brother Lambert shows further the great need of religious work in the island.

LETTER FROM REV. A. LAMBERT.

ARECIBO, PORTO RICO,

December 17, 1900.

DEAR BROTHER O'CONNOR:

Your letter has been duly received, for which kindly accept my best thanks, and also for the box of books, which will be of great use.

Concerning Porto Rico, let us have no illusions. If the protestant admirers that Rome finds in the United States could come here and see the results of 400 years of Romanism! I thought up to now that some of the Italians and French were the greatest baptized infidels one could meet, but since I have been here, I have been forced to modify my opinion. The harvest here is ready, and

we need only laborers to bring in the sheaves.

Undoubtedly, something has already been done, but generally the people are well content with their own system, received by tradition from their fathers. It is so easy to live with an elastic conscience, to dabble in all kinds of sins, and to earn heaven at the end of such a life through confession and the absolution of the priest. I tell you, my brother, it will require persevering, foilsome work to awaken in the mass of Porto Ricans the longing after something better.

There are moments when I think that the work in Africa and in Asia must be brighter and more hopeful. In Porto Rico we have to contend with baptized heathenism. What I mean to say is that the Porto Ricans need the Gospel. They need it. And it will take unwearied perseverance and abounding love to make them see their need.

Our church already counts twenty in fellowship, and the number is increasing. May I ask you and the readers of *THE CONVERTED CATHOLIC* to remember us before the throne of God.

I am mindful of the fact that we are near Christmas. Let me, then, wish you and yours a merry Christmas and a happy new year. I trust the debt on Christ's Mission has been paid. For me there is no holier cause than the work in which you are engaged, and if Protestants were cognizant of the importance of the work, there would be, not only one Christ's Mission in the United States but dozens, nay, hundreds of such institutions. Yours sincerely,

A. LAMBERT.

Another converted priest, Rev. Manuel Ferrando, a Spaniard by birth, who came to Christ's Mission from South America in 1895, a year after Father Lambert had been with us, is also doing missionary work in Porto Rico. The clear perception of the spiritual destitution of the people displayed by our brother Lambert, and his thorough knowledge of the system that has brought them to such a state of degradation will enable him to grapple with the situation. It was a great pleasure to learn from Dr. Drees that Brother Lambert is an indefatigable worker. From his previous residence in the West Indies he is in thorough sympathy with the people. In a postscript to his letter, he says: "Last month I was in the Danish West Indies, the place where I was a priest for ten years, and I preached in the Methodist Church to crowded audiences."

The prayers of all Christian friends are asked for our brother Lambert and Dr. Drees and the other zealous, devoted missionaries in Porto Rico. In the near future we hope to send another box of books, to Brother Lambert, and whatever gifts the friends of Christ's Mission would like to have forwarded to help him in the work for those victims of Rome's wretched system of superstition. "Porto Rico," said the Jesuit priest, Father Tom Sherman, General William T. Sherman's son—"Porto Rico is a Catholic country without religion." That being so, what "religion" have other Catholic countries? Romanism is a false religion that entails degradation upon all who accept it. The Gospel should be preached to those people.



## ROME'S RELIGIOUS ORDERS.

THE action of the French Parliament against the religious orders of the Roman Church in France is justified by every consideration that conduces to self-protection and the stability of the nation. All the orders of monks—Jesuits, Dominicans, Franciscans, etc.—are not dependent on the government for their salaries and support, as the secular clergy—the parish priests and curates—are. The latter, receiving their salaries from the State, are very careful in their language regarding the Government, but the monks, as in the Philippines under Spanish rule, attack the Government and the institutions of the republic on every occasion when Church interests are not made the first consideration of all others. In their papers, such as "La Croix," which circulates in every town and hamlet in France, and in their teaching in the schools, they constantly deprecate the republican form of government, and hold it up to their pupils as the embodiment of all evil. In this the Jesuits and the Assumptionists have been especially conspicuous. Further, notwithstanding the vows of poverty they profess, they have succeeded in accumulating large properties all over France, and especially in Paris. Their holdings in real estate, according to statements made by the French Premier, amount at present to over 1,100,000,000 francs (\$200,000,000), which have been acquired in very few years. The acres of land held by the religious orders are listed in the "Siècle," the official organ of the ministry, as follows:

Jesuits—1,260 acres, worth 48,925-480 francs.

Sisters of St. Vincent de Paul—4,285 acres, worth 63,624,007 francs.

Ladies of the Sacred Heart—608 acres, worth 32,584,000 francs.

Little Sisters of the Poor—911 acres, worth 27,090,020 francs.

Christian Brothers—4,550 acres, worth 85,947,035 francs.

Assumptionists—469 acres, worth 3,690,830 francs.

Franciscans—90 acres, worth 3,829,400 francs.

Missionaries of the Sacred Heart—240 acres, worth 1,000,000 francs.

Sisters of the Eucharist—5 acres, worth 1,500,000 francs.

The most important of these possessions are in the center of Paris, and have generally been obtained through wills favorable to the monks. To escape the operation of French law nearly all these properties stand in the name of private individuals, and the French officials had much difficulty in finding out who were the real owners. If the proposed laws should be passed, which seems certain, most of the religious congregations will be obliged to leave France, and their property will be confiscated by the Government.

It is a curious coincidence that, just at the moment when the very existence of the religious orders is thus threatened in France, the Philippine Commission has just presented to the United States Government a report against the return of the friars to our new possessions. The reasons given by the Commission are set forth as follows:

"The return of the friars to the Philippines is likely to have the same effect on the Philipinos that the return of General Weyler, under an

American commission, as Governor of Cuba, would have upon the people of that island.

"We are convinced that a return of the friars to their parishes will lead to lawless violence and murder, and that the people will charge the course taken to the American Government, thus turning against it the resentment felt toward the friars. It is to be remembered that the Philipinos who are in sympathy with the American cause in these islands are as bitterly opposed to the friars as the most irreconcilable insurgent, and that they look with the greatest anxiety to the course to be taken in the matter.

"It has been frequently charged that there was much immorality among the friars, and that to this is due the popular hostility against them. The friar witnesses denied the charges of general immorality, admitting only isolated cases, which, they said, were promptly disciplined. Evidence on this point to the contrary, however, is so strong that it seems clearly to establish that there were enough instances in each province to give considerable ground to the general report. But while the charges have considerable truth in them, another fact clearly appeared which makes such immorality as there was largely irrelevant to the issue we are considering. This was that immorality was not the chief ground for hostility against the friars." [In Roman Catholic countries the immorality of the clergy is looked upon merely as an incident of everyday life.—ED.]

"If the friars return to their parishes, though only under the same protection which the American Gov-

ernment is bound to extend to any other Spanish subject in these islands, the people will regard it as the act of that Government. The feeling against the friars is solely political. The friars have large property interests in these islands, which the United States Government is bound by treaty obligations and by the law of its being to protect.

"Of the four great orders, one—the Franciscans—is not permitted to own property, except convents and schools. This is not true of the other three. They own some valuable business property in Manila and have large amounts of money to lend. But the chief property of these orders is in agricultural land. The total amount owned by the three orders in the Philippines is approximately 403,000 acres; of these 121,000 are in the province of Cavité alone."

The report further states that of the 1,124 friars who were in the islands in 1896 only 472 remain. It seems that those who went to Spain now wish to return to occupy the property they abandoned. From this official statement it will be seen how unacceptable their return would be to the native Catholics, and how utterly demoralized they must have been before the American occupation. They are accused by the Commission of lying, of immorality, of political intrigue, of undue possession of property, and this at the very time when Catholic France is trying to get rid of them also.

There is one comment to be made with regard to the official report of the Philippine Commission and the action of the French Government, and that is that the same religious orders, with the same superiors at



Rome, with the same rules and regulations, with the same vows, with the same Christianity, with the same tendencies and vices, with the same celibacy, with the same religious practices and dogmas, and with the same selfishness, exist at present in the United States. Whatever they have done in the Old World and in the Philippines they will do in this country, because their history has always been one of political intrigue, of selfishness, of immorality, of money-grabbing and of oppression, and the sooner this country is rid of them the better. Unfortunately, the number of monks in this country will greatly increase very soon, because many of the orders, anticipating the action of the French Government, have already made preparations to send thousands of their members to the United States. The Jesuit Fathers at Sixteenth street are our authority for this statement.

Monks in this country will continue to try and make the people believe in their sanctity and purity of life, but sooner or later the evils just described in the Philippines will manifest themselves here. The sooner Roman Catholics cease to be deceived by the religious orders the better for religion and Christianity. Even in this country they have already accumulated millions of dollars in real estate and money, most of which have been acquired by false pretenses, by exhibiting valueless relics, publishing magazines and newspapers condemned by the organs of their own church and trading in the most sacred things. We know that of which we speak, and our aim is to warn the Roman Catholics against the intrigues of these orders for the

acquisition of power and wealth. That this is their only purpose in life the history of monasticism gives abundant proof. Before long Italy and other European States will adopt the same measures as France against religious congregations, and we sincerely hope that the day is not far distant when the same policy will be adopted by our Government.

A. F.

### Press Condemnation.

It is a healthy sign of the times that the daily papers have published editorials accusing the friars of being the cause of all the troubles in the Philippine islands. The New York "Times," January 29, said:

"The friars managed to secure almost complete control of all affairs in their respective parishes. The Commission is convinced that in the exercise of this power the friars have incurred the rooted animosity of the great body of the Filipinos. This animosity is based on the extortionate policy of the friars, and to some extent on their individual misconduct."

The "Tribune" said: "Beyond doubt the question of the disposition of the religious orders is one of the most momentous which this Government has to deal with in the Philippine Islands, for indication of which we have merely to recall the fact of record that the Filipino revolts of 1896 and 1898 were not against Spain so much as against the friars, and had the expulsion of the latter as their prime object. There is no reason to suppose that the feeling of the natives toward the friars is less hostile now than it was then. The natives are remorselessly bent on being rid of the friars."

## THE NEW ERA OF THE REFORMATION.

BY REV. CHARLES W. DREES, D.D., SAN JUAN, PORTO RICO. (Concluded).

**I**N France a great change was wrought. An English clergyman went to visit Paris at this time, and he was so impressed with the religious condition of Paris, and found so earnest a desire for the preaching of the Gospel, that he resigned his parish at home and went and established what is known as the McAll Mission in France. I have had the privilege of worshipping in one of these halls in Paris, and have found there a congregation of people such as I see before me now. So marked was this movement that Paris gave to Mr. McAll a decoration in recognition of the influence of his work on the moral condition of the laboring class. I am inclined to believe that if France has been able in recent years to pass through a crisis of popular feeling, such as would in years past have led to the subversion of her civil authorities and the restoration of the monarchy, it has been through the influence of the Gospel.

The New Era of the Reformation has come to Spain also. Even in Spain there are 120 Protestant Churches, with 3,000 communicants and 12,000 adherents. The whole northeast portion is permeated with the Gospel of Christ.

In 1897 a Spanish author, eminent as a critic, poet and dramatist, said, "In Spain Protestantism is getting possession of the provinces."

Now let us pass to the New World. It is here that many of the most important movements of the period of which we speak took place. Rome could not be unmindful of the rapid development of free institutions and

of Protestant civilization in North America.

The time came when Pope Pius IX. and Napoleon III., Emperor of the French, the "Eldest Son of the Church," conceived a plan for erecting a barrier against the progress of Protestantism and democracy. This scheme contemplated the founding of a Catholic empire upon the southern borders of the United States. Hence the establishment of a scion of the House of Hapsburg, Maximilian, upon the throne of Mexico. This enterprise was conceived and executed in the interest of the Papacy. It seemed likely to succeed. The patriot armies under Benito Juarez, the liberator of his country, were driven backward and scattered in defeat, until only a small remnant stood around the undaunted chief in his last refuge at Paso Del Norte on our southern border.

In this supreme crisis Mr. Seward, our Secretary of State, dictated in Washington a Note addressed to the Emperor of the French, informing him, in most diplomatic terms, that it would be agreeable to the Government and people of the United States that French troops should be withdrawn from Mexico, and the Mexicans be left to work out their future without European dictation. That Note was emphasized by 50,000 veteran troops on the Rio Grande under General Sheridan. French troops were withdrawn. The patriot armies advanced. Maximilian suffered the penalty of his invasion of the rights of a noble people when he perished on the Hill of Bells, near the

city of Queretaro. The remnant of the imperial and reactionary forces was shut up in the city of Mexico, beleaguered by the armies of liberty and progress. But while these events of national significance were taking place, another, less noticeable, but more important, was transpiring. In the trenches before Mexico City, night after night might have been seen a little company of men gathered by the light of a torch around one who was reading to them and explaining the Word of God. The preacher was Francis Aguilar, once a priest, but then a minister of the Gospel. When the war was over and Mexico was free, Francis Aguilar, commissioned by his fellow countrymen and his fellow Christians, came to New York to implore the Christian people of the United States to send Bibles and ministers to Mexico.

And now in old Mexico you will find to-day more than 600 Protestant congregations, nearly 500 organized churches, 20,000 communicants, and 60,000 adherents of Protestant churches.

Not to lengthen this story of the movement of the New Reformation in Spanish-speaking America, suffice it to say that Protestantism has entered every country of South and Central America.

In South America there are more than 300 Protestant workers, at least an equal number of organized congregations, not less than 30,000 communicants and 70,000 adherents of the faith of Wycliffe and Luther.

The most recent act in this drama of history was the Spanish-American War, in which the last portions of America—its island world—were opened to the Gospel.

How significant that Admiral Schley, who was in immediate command of the ships of the United States when the squadron of Spain was sent to wreck and ruin on the southern shore of Cuba, was a lineal descendant of Protestant Christians exiled from France for the faith of the Gospel! And how strange that the last remnant of that Spanish squadron, the *Maria Teresa*, wrecked in the battle of Santiago, after having been raised at great expense, that it might be towed to New York city as a trophy of American victory, should have been cast finally upon the sandy shores of Watling's Island, the first land sighted by Christopher Columbus on that October morning in 1492, when first the New World emerged into the knowledge of the Old!!

Now in Cuba, Porto Rico and the Philippines the messengers of Jesus Christ are proclaiming life and salvation through faith in Christ alone.

This rapid review may well impress us with the truth that the Reformation, hindered in its progress three centuries ago, has entered upon a New Era. That Era will be signalized by the preaching of the Gospel to the peoples of the Latin race in Europe and America, long the chief support of the Papacy. Its outcome, if we may anticipate the purposes of Divine Providence, will be the unification of Christendom in loyalty to Christ and His Holy Word. Christendom cannot remain divided, and we are called to labor in love and charity, to carry to others, who have not heard the joyful sound, the glad news of salvation through Christ alone.

Let us be impressed with the mission which Divine Providence would



seem to have entrusted to the Christian people of the United States.

I have not attempted to recount the long indictment against Spain and Rome in America. Recent history proclaims that both Spain and Rome have been tried and found wanting.

Spain has lost the jewels of her colonial crown and is stripped and peeled, and so poor that there is "none to do her reverence." Rome is judged and by the verdict of history is shown to have been unworthy of her lofty claims. She has lost her power over the people so long subject to her authority. She has deceived and led them astray, until at last her opportunity has passed.

I know there are some who hold that for every count in the indictment against Spain a similar charge may be hurled in the face of the Anglo-Saxon race. Did Spain despoil and rob and murder the early inhabitants of her great colonial empire? Our garments, too, are stained with the blood of the red man. Was Spain unfaithful to the principles of the religion of Him whose cross she bore as a banner of conquest? And shall we dare claim that we have been altogether worthy of the Gospel given to us of Christ and handed down to us by our fathers? And yet there comes to us to-day the assurance, notwithstanding our unworthiness, that there has been found in us some righteousness, let us say it with humility, that we should be entrusted with the message of life for the peoples of this Western world.

If we shall be true to our mission the crown which Spain might have worn will be ours. If we are unfaithful God will call another people,

and that people will take our crown.

I believe that the heart of the American people is moved by Christlike love towards Cuba, Porto Rico and the Philippines. Because our people are going to these islands and buying up everything in sight, of course the temptation is to think that Americans are there for what they can get out of it, for selfish gain. But the call of God and the impulse of Christlike charity is to give.

What can we give them better than that which has been given to us so freely—the Gospel of Jesus Christ? That will win their hearts. I love the Roman Catholics. We want to bring them to Jesus. We have found something that is worth giving to them. In commercial life we are sending them many things for which we expect return; let us also send them something for which they will not have to pay—a free and full salvation, which will bring them peace.

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## Volume XVII.

The bound volume of THE CONVERTED CATHOLIC for 1900 is a handsome book of 384 pages, with numerous illustrations. This volume is unique in many respects. No other publication contains such testimonies and letters of recent converts from the Catholic faith to Protestantism, especially priests, many of whom have come out of the Roman Catholic Church to Christ's Mission, a home in New York City established for such men, where they are welcomed by one who can sympathize with their special needs, temporal and spiritual. Few persons are more worthy of sympathy than priests who leave the Church of Rome on religious grounds. Many of those converted priests are now pastors of churches and missionaries in connection with different denominations. THE CONVERTED CATHOLIC gives a full account of the conversion of these priests and other Catholics.

### Literary Notices.

All books noticed here will be sent from this office at publishers' prices.

"What is Catholicism?" by Edmund Scherer. New York: E. P. Dutton & Co., \$1.25.

This neat little book, translated from the German by the Rev. T. A. Seed, and published in London after the death of Prof. St. George Mivart, who was excommunicated by Cardinal Vaughan, contains a complete and careful diagnosis of the claims of the Roman Church. It is made up of letters addressed by a prospective convert to the cure of his parish, and by close and logical arguments it brings the reader to realize that "Catholicism" has become obsolete and impossible in our times, because of the contradiction between it and the reality, between its dogmas and the needs, tendencies, and ideas of our times."

After vainly seeking a competent source of authority in the Roman Church, the author carefully analyzes the proofs of Catholicism, and this is what he has to say of its Scriptural foundations: "In presence of a Church that asserts the divinity of its origin, the infallibility of its decrees, the eternal perdition of those who do not belong to it, I have the right to demand on what these pretensions rest. It seems to me that if the Catholic theory be true, the New Testament ought to be full of the Roman Church. Instead, Catholicism lacks a Biblical basis, and it should cease to seek in the New Testament titles which become illusory by reason of their insufficiency."

After a cursory examination of the doctrines, the sacraments and the morality of Romanism, this is his

definition of Catholicism: "If the researches I have submitted are not erroneous, Catholicism is an institution of religious tutelage appropriate to the spiritual incompetence of the masses, an institution which, though not Christianity, may be regarded as a preparation for Christianity. Its strength lies in the need which most men feel of renouncing all spiritual individuality, all personal piety, in order to allow themselves to be taught, directed, and sanctified by the priest."

"The question of the duration of Catholicism, therefore, is reduced to seeking, not what is the value of Catholicism, but what is the permanence of the needs that it satisfies."

These are the concluding lines of this valuable book: "To those who are able to rise above sectarian passions and regard things in the light of eternal truth, there is, you may be sure, no sadder spectacle than modern Catholicism with its impotence, its passions, its puerile paradoxes, the bad faith of its polemics, the bitterness of its party spirit, its want of political morality, with its fanatical and ignorant clergy, with its journals devoted to the blackening of all things, with a Pope occupied in decreeing the immaculate conception [and his own infallibility]. It bears on its brow all the marks of decadence. In our epoch of great ruins, it is the strangest and most complete."

A careful perusal of this little work will bring inestimable blessings, especially to the minds of those who are still blindly following the doctrines of the Church of Rome, and of that growing class who are earnestly seeking scriptural and historical reasons for leaving the Church of Rome.

A. F.



## LIFE IN ROMAN CATHOLIC MONASTERIES.

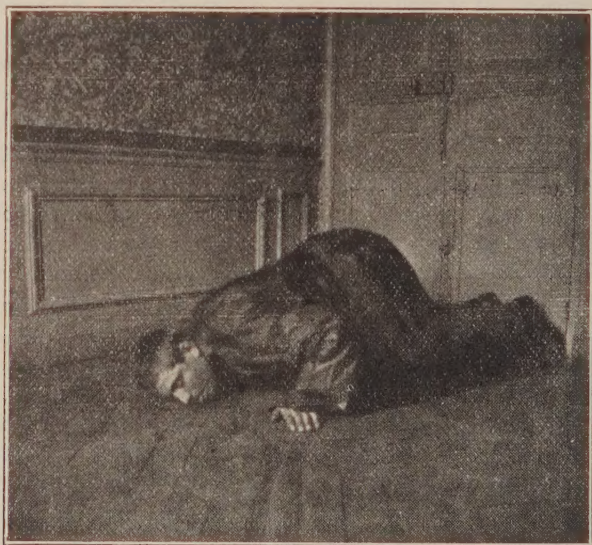
BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE PASSIONIST MONASTERY, HOBOKEN, N. J.

### CHAPTER XXXIII.

#### Renouncing Our Own Will.

So much for the rigor with which the young monk is taught the principle. Let us now see some of the consequences.

The reason which the monks give for their curious doctrine is that by the fall of Adam the will of every future man became deteriorated and inclined to evil. This doctrine, of course, is not exclusively theirs, but they have the peculiar remedy. "As our will," they say, "is naturally inclined to



ABSOLUTE SUBMISSION OF A PASSIONIST MONK—MAKING A LINE WITH THE TONGUE.

evil, therefore, if we do our own will, we shall do evil. The remedy for this is to do the will of our religious superiors, and through obeying them we shall come to do Christ's will." Of course, the Superiors very seldom go to ask the Pope, just as the Pope very seldom goes to ask Christ's will. The Superiors have a general mandate to do and order what they think fit, just as the Pope assumes that he has a general mandate from God to do and to order anything he thinks fit, without consulting the Gospel or asking Christ, whose Vicar he is proclaimed to be. What is the result? The Superiors simply have a great number of subjects bound to them in absolute submission, doing all their commands and observing the slightest injunctions which they give them under the threat of the severest penalties and expulsion from the Order if they do not obey.



A second consequence—and an important one—is that the individual monk does not consider himself responsible for his own actions. He simply carries out the orders he receives, and, after that, sleeps, eats, and drinks with a good conscience, growing invisibly holy and visibly fat. If a monk sees a person in distress, and out of natural kindness would like to help that person, he must first ask permission of the Superior; and as that is often refused, either because the Superior suspects the monk to have ulterior motives, especially if it be a question of a young lady, or a good-looking widow, the monk is not permitted to do a naturally good or kind act. On the other hand, if a bad word can be said of a Protestant, or one who has left the Catholic Church, the monk is encouraged to say it and to calumniate that person to the best of his ability, because he is doing the work of the Church and of the Pope. The monk is thus prevented from doing the good he might be inclined to do and is encouraged to do evil which perhaps he would not do if left to himself. This goes far to explain the indifference which monks in Catholic countries show to the persecution of men and women who are not of their faith.\* Thus may be explained also the cruelty of the monks to their victims in the days of the Inquisition; and, too, their blind fanaticism, their unfeeling cynicism, their joy at the condemnation of heretics and their delight when old and young were burned at the stake before their eyes. What mattered it to them? Their highest superiors, civil and ecclesiastic, were there and approved it by their own presence.

The monks of the Inquisition who carried on the persecution of the so-called heretics were so hardened by training and so inured to brutality by long custom that they could take no other but an inhuman view of the crimes perpetrated by them or in their name. In such monks the moral instinct, instead of being made more delicate, more refined, more perfect and more holy, became more brutal, more selfish and more insensible to good than in many an ordinary criminal. Feeling no personal responsibility for their actions, because they had renounced their own will, they acted only on certain false abstract maxims with no soul or feeling in them, and thus men who might naturally have been kind-hearted, good and generous, became hardened, unfeeling and brutal.

If any monks are still good and have a healthy moral instinct, it is not owing to their system of doctrines; it is rather owing to their naturally good dispositions and, to a great extent, to their disregard of the doctrine which they teach and have been taught. For those who have any perverse instincts of nature born in them the moral doctrines of the monks are far from being beneficial. Those very doctrines help to deaden their moral instincts still more, and when they can escape observation they are quick to indulge in secret vices, to give way to drink, to be dishonest and mean and to do many things which a good moral nature would instinctively abhor, and thus their boasted high morality is but a stepping-stone to immorality and crime.

*(To be continued.)*

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### A Christian Soldier's Reminiscences.

The testimony of General T. M. Harris in the January CONVERTED CATHOLIC was so sweet and helpful to all Christians that we requested him to give for our readers a sketch of his life and religious experience. This he has promised to do, as will be seen by the following letter:

MY DEAR BROTHER O'CONNOR:

I will now begin to fulfill my promise to you, but will have to beg your indulgence and ask you to take the information you desire in installments.

I live within 600 yards of the spot where I was born, and my final resting place will be within a half mile of the house where I first drew the vital air.

I was born on the 17th day of June, 1813, and so I am now on the last half of my 88th year. My first recollection of my surroundings is that of a howling wilderness, there being, as I now recollect, only twenty families within a radius of five miles from the spot where I was born. I therefore spent my early years under all the disadvantages of pioneer life. My opportunities for education were of a very meagre kind, and I was seventeen years old before I had a teacher that could teach anything more than orthography, reading and the

simplest rules of arithmetic. Eight months of schooling under competent instructors was all that I enjoyed in the school-room, but I have been learning all my life, as opportunity offered, from any one who was able to add to my store of information in any department of investigation, whether secular or religious.

My maternal grandfather was from the south of Ireland, and was born and brought up in the Roman Catholic Church; but came to America in his early life, and renounced the Church of Rome and became a Presbyterian.

My paternal grandfather was born in the north of Ireland and was a Scotch - Irish Presbyterian. My mother had received careful religious instruction, and had acquired an excellent understanding of the Scriptures, early taught me that the Bible was the Word of God, and inspired me with a feeling of veneration for its authority and of the importance of its diligent and faithful study.

So I have been a Bible student from my early years. She also taught me what is known as the "Westminster Assembly's Shorter Catechism," which I now regard as the most perfect human work in existence.

In my next I will give you a sketch of my religious experience.

T. M. HARRIS.

Harrisville, W. Va.

### An Excellent Premium.

We are still offering the Rev. Dr. A. B. King's new book, "The Purple and Scarlet Woman and Her Relatives," as a premium for one new subscriber, or in other words, the book and this Magazine for a year for \$1. The price of the book is \$1, but it will be sent with the Magazine for that amount.